1:Vaillant A-5 (1928-1936)1941 NU7 Aztec NU7

301 men and women alike. Men often wore ornaments passed
[304] through the septum of the nose or suspended from a slit in the lower lip. Elaborate necklaces and pendants, armlets and leg bracelets, gave brilliance to a costume for state occasions.
302 Cosmetics were not used to touch up nature, as with us, but instead a lavish application of face and body paints in red, blue, yellow, green and black enhanced with prismatic richness the softer tones of their brown flesh. (See Plates 46–47.)
105 It is obvious that the Aztecs were no pitiable craven savages. They lived upon variegated and delicious foods and dwelt in houses that were comfortable and airy. Their dress stimulated the exercise of merited self-satisfaction, not to be confused with the compensations of vanity. Their manner of life enabled them to take advantage of their personal aptitudes and exchange the products of their own creation for whatever they lacked. Articles for daily and ceremonial use were made with the loving care of master artisans, and rare indeed was the object that did not have the impress of some little decorative touch that makes a pleasant possession of a drab utensil. Their crafts deserve to themselves a complete chapter.

8: Barlow E-4 (no date)1949 NU7 Aztec. NU7

635 114 [31] represented on this page, and it was the most northerly of the whole vast Empire. This town is marked Oxitipan in the *Mendocino* copy, which is all we have. The following equation has been made:

Oxitipan, 1 Ojitipa de Mirador

[65] Many other towns must have been reckoned in with Oxitipan, to judge from the figures for pre-Hispanic and colonial tribute, which differ enormously. (Four hundred loads of *axi* compared with thirty, for example.)

REMARKS ON TOWNS

632 Though Oxitipan is described as lying eight leagues to the west of what is now Ciudad Valles,[4] it is clear that the reporter had his directions mixed. Ojitipa de Mirador is the same distance south, being a rancho of the municipio of Tancanhuitz, in the extreme southeast of the State of San Luis Potosí. The name of a stream flowing near Tancanhuitz is Oxitipan—another instance of the survival of this once important place name. Ciudad Valles was originally the Villa de Santiago de los Valles de Oxitipan.[4]

NATURE OF THE PROVINCE

635 114 *Inhabitants and languages.*—Although we have no specific description of Oxitipan from early times, an English *pochtecatl* named Chilton gives an account from 1572 dealing with near-by areas to the east and north, that is, Tancuaylab and the modern Ciudad Valles.

Chilton writes:[5]

635 105 The first town we came unto is called Tancuylabo, in which there dwell many Indians, high of stature, having all their bodies painted with blew, and weare their haire long down to their knees, tied as women use to doe with their haire-laces. When they go out of their doores, they cary with them their bowes and arrows, being very great archers, going for the most part naked. In those countreys they take neither golde nor silver for exchange of any thing, but onely Salt, which they greatly esteeme, and use it for a principall medicine for certain wormes which breed in their lips and in their gummes.

[4] *PNE*, 1: No. 424: "Confina con Tamboloo"—now a rancho of Valles.
[4] Meade, *La Huasteca: Epoca Antigua* (1942), p. 293.
[5] Chilton's narrative in Hakluyt, *The Principal Navigations . . . of the English Nation* (Everyman's Library, 1907), VI:275.

8: Barlow E-4 (no date)1949 NU7 Aztec NU7

Chilton later fell into the hands of Indians near Santiago de los Valles (Ciudad Valles), and was threatened with cannibalism, but they feared his leanness to be due to the pox, and spared him. Scalp-taking here is noted by Chilton:

> ... they take a great pride in killing a Christian; and to wear any part of him where he hath any haire growing, hanging it about their necks, and so are accounted for valiant men.

Native trade connections between the Valles area and distant Xalapa of Veracruz are also noted by Chilton.

In early pre-Hispanic times, Oxitipan was claimed, along with Tulancinco and other towns of the north, as part of the old domain of Xaltocan.[a]

Provincial borders in 1519.—In 1519, the province of Ctzicoac lay to the south; on all other sides, the province of Oxitipan lay open to Chichimec attack.

TRIBUTE

The town of Oxitipan, which probably included various subjects, gave the following tribute in the native period:

CLOTHING[bb]

2,010 bundles[c] of large mantles, each 2 varas long
806 bundles[c] of large mantles, striped red, blue, and yellow

FOOD[b]

400 loads of dried *axi*

OTHER TRIBUTE[b]

1 or more live eagles, as many as were caught

It is noteworthy that the same items of tribute, though in lesser quantities, were given annually in early colonial days to the Spanish masters of Oxitipan.

CLOTHING

9 "sauanas"

FOOD

30 loads of axi
9 jars of honey
... maize

[a] *ENE*, 10: 126. [b] Corrected from 2,000. [c] Corrected from 800.

8: Barlow E-4 (no date)1949 NU7 Aztec NU7

635 648 197 105 pire, in territory governed by the aboriginal Huaxtec. Huaxtec was spoken in the northern part of Ctzicoac Province, and Náhuatl (in recent times, at least) in the south.[28] The Huaxtec people, generally speaking, possessed a high and very old culture, inherited from legendary sea-borne founders.[29] Sahagún gives voluminous data on the Huaxteca, of which we quote a part:

> . . . they wore their hair dyed different colors, some yellow, others red, and others varicolored . . . they all had sharp teeth because they sharpened them on purpose; they wore for ornament gold bracelets on their arms, and half-boots made of feathers on their feet, and jade bracelets on their wrists . . .

together with feather headdresses and fanlike collars. "The defects of the Cuexteca," he adds, "are that their men do not cover their shameful parts with loincloths, though there is a great quantity of clothing among them. . . ."[30]

635 131 *Provincial borders in 1519.*—To the south of Ctzicoac lay the independent principality of Metztitlan, with its old Náhua speech and gods. To the east were Atlan and Tuchpa, Empire provinces acquired at about the same time as Ctzicoac, and to the north an obscure "Chichimec" frontier.

635 103 *Regional names.*—Ctzicoac lay in the Huaxteca, a region more properly known as "Cuextlan."[31] This region is also called "Tonacatlalpan," "the land of foodstuffs," and "Xochitlalpan," "place of flowers."[32] One rather corrupt document speaks of Ctzicoac as "Tizcohuacalaotl" ("Tzicohuacaloth"?).[33]

TRIBUTE

651 *Tribute of the whole province.*—According to the *Matricula*, Ctzicoac and her subject towns gave this tribute to the Mexican masters:

CLOTHING

291 400 bundles of white mantles with red, blue, and yellow borders[34]
400 bundles of loincloths[34]

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[28] Jiménez Moreno and Mendizabal, "Distribución prehispanica de las lenguas indígenas de México."

[29] Sahagún, *Historia general de las cosas de Nueva España* (1938), III: 131.

[30] *Ibid.*, pp. 131–132. Meade (*La Huaxteca: Epoca Antigua* [1942]) gives the best general résumé of the province.

[31] Sahagún, *Historia general de las cosas de Nueva España* (1938), III: 130.

[32] *Ibid.*, p. 131.

[33] Ixtlilxochitl, *Obras históricas* (1892), II: 196.

14:Bandelier E-4 (no date) 1880 NU7 Aztec NU7

114 of that organization. The condition of Mexican society, which
121 is commonly given as subject to a monarchical, nay, even to a despotic rule, appears from the relation of Tezozomoc as one of a military, or rather warlike community. Every feature of their military action is intimately connected with their *civil life*. I could not resist the temptation, therefore, to make the military institutions of the Mexicans, their mode of warfare, the subject of special investigation, trusting that the results of this investigation, however defective, would not be utterly useless in promoting our knowledge of the true condition of ancient aboriginal society on this continent.

●105 The Mexicans proper,[1] better known as the "Aztecs" of Mexico, belonged to the highest order of sedentary or "Village" Indians. Still, *warfare*, and *not agriculture*, appears to have been their chief occupation. They were essentially a tribe of *warriors*, who, as long as they were weak and hemmed in by foes, subsisted on fish, birds, and aquatic plants,[2] while, as soon as successful sallies from the lake-centre began to extend their sway and power, the Mexicans commenced also to live, in a great measure, upon the produce and industrial resources of *subjected* tribes. During their migration, from a region lying north of the present state of Durango, in Mexico,[3] to the centre of the high table land of that republic, they had subsisted upon the scanty crops which they

[101] [1] We adhere to the appellation "Mexicans" out of deference to a custom established. —*Mexica*, or *Mexitis* would be more correct. The former is used by a distinguished scholar, Señor Alfredo Chavero, of the city of Mexico. (See his "Calendario Azteca.") The etymology of the names "Azteca," "Aztlantlaca," and others, is foreign to the purpose of this essay.

[2] See Juan de Torquemada ("Los Veinte y un Libros Rituales y Monarchia Indiana "con el Origen y Guerra de los, Indios occidentales," Madrid, 1723. Barcia's reprint of the original, which appeared in 1613), Lib. II, cap. XI, pp. 92 and 93, of 1st volume. (He adds that the art of fishing was unknown to the agricultural tribes of the Valley previous to the coming of the Mexicans.) Also, Fray Diego Duran (Historia de las Indias de Nueva España y Islas de Tierra firme, written about 1579-81, and published by Sr. José F. Ramirez, Mexico, 1867), vol. I, chap. IV and V.

[173] [3] Fernando de Alvarado Tezozomoc (Crónica Mexicana,—published in vol. IX. of Kingsborough's Antiquities of Mexico), chap. I, p. 5, "mas de las tierras y montes que "hoy habitan los Chichimecas, que es por Santa Barbara." Duran, in speaking of the "seven caves" (Chicomóztoc), from which the Nahuatl tribes (Mexicans included) all pretended to issue, says: "These caves are in Teoculuacan, otherwise called Aztlan, a "country which we all know to be towards the north, and connected with Florida." (Chap. I, p. 8.) "They went over and through all the country of the Chichimecas, over "the new lands and plains of Cibola." (Chap. II, p. 21.) Cibola, as it has been suggested, was the name given to Zuñi, a pueblo still extant in New Mexico. (See "His-"torie of the Great and Mightie Kingdom of China, and the situation thereof, etc., etc.," translated from the Spanish of the Padre Juan Gonzalez de Mendoza (1588), by R. Parke, and republished by the Hackluyt Society, in its volume of 1853. (2 volumes.) Zuñi: "the Spaniards do call it Cibola."

14:Bandelier E-4 (no date)1880 NU7 Aztec NU7

might occasionally have raised, as well as upon the chase. But during this very period also, their chief divinity and subsequent principal idol, Huitzilopochtli, god of war, is reported to have uttered these prophetic words: "And I was sent on this journey, and "my office it is to carry arms, bows, arrows, and shields; war is my "chief duty, and the object of my coming. I have to look out in "all directions, and with my body, head and arms, have to do my "duty in many tribes, being on the borders and lying in wait for "many nations, to maintain and to gather them, although not graciously." Proceeding to state a number of objects, *subsequently* given to the Mexicans in tribute, he closes as follows: "All this I "shall own and hold, for I am sent after it, it being my office, and "I came for this purpose."[4] Imbued with a spirit of which this utterance is merely a legendary form, the Mexicans made their appearance among the agricultural tribes of the valley of Mexico as a crowd of famished, but desperate, intruders, were received as such, and, after a brave resistance, compelled to take refuge in a naturally isolated spot of dry land, surrounded by swamps and marshes.[5]

In this defensive position, which the Mexicans subsequently converted into the strongest one ever occupied by Indians up to the 16th century,[6] they carefully nursed and developed their war-

[4] Tezozomoc (Cap. I, p. 6). Joseph de Acosta (Historia natural y moral de las Indias, 1608. Lib. VII, chap. IV, p. 439). M. Brasseur de Bourbourg ("Popol-vuh, "Intr., p. 137 and p. 140.") intimates Huitzilopochtli to be a myth common to all the aborigines of Central America in general.

[5] The spot to which the Mexicans fled, and which subsequently became the nucleus of Tenuchtitlan, and of Tlatilulco, was *dry land*, in the midst of canes and reeds. (Tezozomoc, cap. I, p. 5, "porque el dia que llegaron a esta laguna Mexicana, en medio "de ella estava, y tenia un sitio de tierra, y en el una peña.") Fray Gèronimo de Mendieta (Historia ecclesiastica Indiana," published by my most esteemed friend, Señor J. G. Icazbalceta, the learned Mexican scholar, in 1870. Lib. II, cap. XXXIV, p. 148. "Y luego se hicièron fuertes, en este sitio, tomando por muralla y cerca las aguas y "emboscadas de la juncia y carrizales y matorrales de que estaba entonces poblada y "llena toda la laguna, que no hallaron el agua descubierta sino en sola una encrucijada "de agua limpia desocupada de los matorrales y carrizales, formada a' manera de una "aspa de San Andrès. Y casi al medio de la encrucijada hallaron un peñasco"). Torquemada (Lib. II, cap. X, pp. 91 and 92. "En este lugar se ranchearon (como decimos "en el libro de las Poblaciones) haciendo unas pobres, y pequeñas choças, rodeados "de carrizo, y Espadañas, que ellos llaman Xacalli," etc., etc. (Acosta, Lib. VII, cap. VII, p. 405. " . . . . . y dividiendóse una parte y otra, por toda aquella esperara "de espadañas, y carrizales, y juncia de la laguna, comenzaron á buscar por las señas "de la revelacion el lugar tan deseado.")

[6] There was, to my knowledge, but one similar position: that of Atitlan, in Guatemala. (See: Segunda Relacion por Pedro de Alvarado á Hernando Cortes, 28 July, 1524, pp. 469, 451 and 462, of Vol. I, of "Historiadores primitivos de Indias," by Don Enrique de Vedia, Madrid, 1852.) The tribe was regarded as very fierce, also.